



Typology of Chahartaqi Buildings in Ilam Province

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Abstract: One of the most important archaeological remains from the Sassanid period are the fire temples and the famous structures called Chahartaqi, which are related to religious beliefs and have been formed based on the respect and sanctity of fire in ancient Iran, and are considered part of religious architecture. However, the recognition of these buildings regarding the sacred fires erected in them is faced with ambiguities. Ilam Province is located in the western part of central Zagros, which has attracted the attention of archaeologists due to its proximity to Mesopotamia during the Sassanid period. Investigations carried out in various sites in this province indicate the existence of many fire temples and Chahartaqi structures, some of which have been introduced and some remain unknown. Temporally, they belong to the late Sassanid period and the early Islamic period. The purpose of this research is to introduce and typologize the fire temples and Chahartaqi buildings in Ilam Province in order to recognize the architectural style and pattern and their relationship with the sacred fires based on Zoroastrian religious texts. Therefore, this research has been written using the documentary method with a descriptive-analytical approach. The results show that the Chahartaqi buildings in Ilam Province are divided into simple and compound Chahartaqi in terms of architectural pattern. Simple Chahartaqi consist of a square plan, four thick piers, four wide openings, and a domed roof, which, according to Zoroastrian religious books, belong to the Atesh Dadgah. Compound Chahartaqi consist of a square plan, a protected corridor for the fire, and corridors around the building that lead to the surrounding spaces, which were used for the residence of Mobeds (Zoroastrian priests) and the maintenance of auxiliary equipment related to the fire temple.

Keywords: *Ilam, Chahartaqi, Typology, Dadgah Fire, Adoran Fire.*

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Introduction

With the rise to power of the Sassanids in the 3rd century AD, a government based on the official Zoroastrian religion was established, which shows the connection between Zoroastrian religious ideas and the royal system, leading to political and religious changes in Iranian society during the Sassanid period. Among the most important religious-political measures of this period, one can refer to the establishment of fire temples and Chahartaqi structures as places of worship, which are considered part of religious architecture. Since in this period we witness the unity of religion and politics, the fire temples and Chahartaqi no longer have just a religious function, but we can consider political, social and economic functions for them. Therefore, understanding and the function of fire temples and Chahartaqi is of great importance. On the other hand, in the late 3rd century AD, due to the strategic location, control and rule over the Mesopotamian region, the attention of the Sassanid kings turned to the western borders, ultimately leading to a geographical change in the seat of power and government from the province of Fars to the western provinces, and urban development in western Iran became a focus. Most of the cities in western Iran were built during the middle and late Sassanid period. Islamic sources indicate the construction of sixteen cities in the western region, which shows the Sassanid kings' attention to this region. Ilam Province is one of the regions located in the western part of central Zagros, and many artifacts from the Sassanid period have been found in this region. This province has been the focus of the Sassanid kings due to its favorable geographical location and proximity to Mesopotamia. The purpose of this research is to typologize and introduce the fire temples and Chahartaqi structures of Ilam Province based on their plan. The research questions are: 1. Do the Chahartaqi structures in Ilam Province follow a single and characteristic pattern like other Chahartaqi buildings of the Sassanid period? 2. Can the sacred fires lit in the Chahartaqi be identified based on Zoroastrian religious texts?

Research Method

This research has been conducted using the documentary (library) method with a descriptive-analytical approach. First, based on archaeological documents, the Chahartaqi buildings and fire temples of Ilam Province are introduced, and then these fire temples are categorized in terms of plan, decorations and building materials. Finally, based on Zoroastrian religious texts, an attempt is made to determine the relationship of the fire temples to the sacred fires.

Research background

Archaeological activities in Ilam Province were carried out by Aurel Stein in 1930, who identified and introduced many sites (Stein, 1940:278-289). Also, Louis Vandenberghe joined Ilam for rescue excavations of Iron Age cemeteries, during which he introduced some of these structures, including the Chahartaqi of Siahgol, Chahartaqi of Tabelhane, Varpil Mehr, and Chahartaqi of Changiye (Vandenberghe, 1977: 175-196). Ali Beigi, in an article titled "Does the Gypsum Object Discovered from the Chamnasht Site Indicate a Sassanid Fire Temple?", introduced the religious structure of Chamnasht (Alibeigi, 2011). Nourallahi in the article titled "Archaeological Study of Fire Temples in Kalm, Ilam in Central Zagros", introduced the fire temples of the Kalm site (Nourallahi, 2022). Namjoo, in a book titled "Chahartaqi Buildings of Iran", has introduced some of these structures (Namjoo, 2013). This research will focus on the typology and architectural style of the Chahartaqi buildings in Ilam Province based on their plan, and then will identify the sacred fires established in these structures based on Zoroastrian religious texts.

Discussion and Analysis

Ilam Province, with an area of 20,150 square kilometers, accounts for about 1.2% of the total area of the country. This province is located in the west of the Zagros mountain range, between 31 degrees and 58 minutes to 34 degrees and 15 minutes north latitude from the equator and 45 degrees and 24 minutes to 48 degrees and 10 minutes east longitude from the Greenwich meridian, in a mountainous region on the southwest edge of the Zagros mountain range. Ilam Province is bordered by Khuzestan Province to the south, Lorestan Province to the east, and Kermanshah Province to the north, and has a 425-kilometer common border with Iraq to the west. The cities of Ilam Province include Eyvan, Shirvan Chardavol, Ilam, Mehran, Dehloran, Dereshahr, and Abdanan, where according to archaeological surveys, many fire temples and Chahartaqi structures have been reported, mostly located along the north-south route (Figure 1). The following will introduce the Chahartaqi structures of Ilam Province.

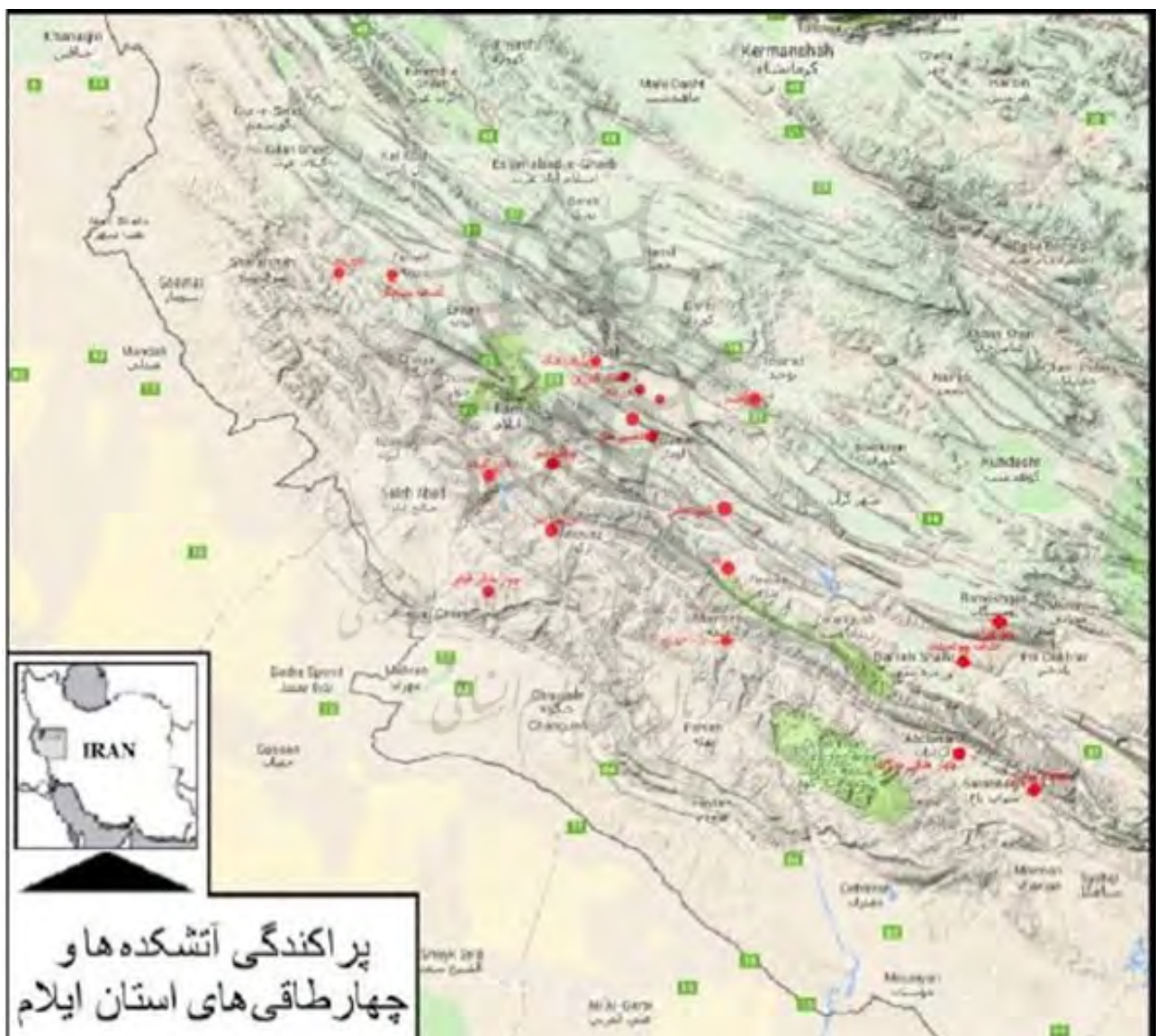


Figure 1. The distribution and location of fire temples and Chahartaqi of Ilam (Nurollahi, 2005)

Sheikh Ali Fire Temple

This structure is located two kilometers southwest of the village of Abza, in Shirvan Chardavol County. The plan of the building consists of a main structure with a circumambulation corridor, but due to the destruction of the Chahartaqi, its dimensions are not clear. However, based on the wall remnants, it is estimated that its area was approximately 16 by 16 square meters (Azad, 2017: 250-251). The materials used in it consist of unhewn cobblestones with half-baked gypsum mortar, and the wall thickness in the corridor sections reaches about 1 meter (Nourallahi, 2006: 218-226) (Figure 2).

Mushkan Chartqi

This fire temple is located in the city of Shirvan Chardavol, in the village of Mushkan, the dating of which goes back to the late Sassanid and early Islamic periods. This structure has two square-shaped spaces, and based on the remaining corbel stones in the corners, its roof cover was a dome. The materials used are cobblestones and gypsum mortar (Azad, 2017: 254) (Figure 3).

Kalm Fire Temple

On the northern slope of Kabirkuh, two large structures are observed at a distance of 150 meters from each other, overlooking the valley and the village of Kal. Based on the plan, a fire temple function can be considered for these structures (Stark, 1984: 130). The first fire temple is located on a rock in the southwest of the village of Kalm. The dimensions of the building are 22.5 × 22 meters, with a dome-shaped dome cover and a 5-meter-wide circular corridor with a vaulted cover. The four-arch structure with two north-south entrances has access to this circular corridor, but no openings are observed on the east and west sides. Skylights have been created on the neck of the four-arch structure to provide light (Nourallahi, 2022: 147). The materials used in the construction of the building are irregular stone rubble and semi-plastered gypsum (Figure 4).

The second fire temple, located 150 meters west of the first one, consists of a four-arch building with an eastern corridor and rooms, of which parts of the walls remain today. The orientation of the building is southwest-northeast, and an offset from the straight axis is observed in the plan of the building. The dimensions of the four-arch are 10 by 10 meters, and its dome is semi-circular and bowl-shaped, using pendentives to transition from the square space to the dome. The materials of this fire temple are also irregular stone rubble and semi-plastered gypsum (Figure 5) (Nourallahi, 2022: 151).

Qalasang Chahartaqi

This structure includes a complex of buildings located on the heights of Qalasang, 3 kilometers from the village of Champur, on the way from Chardavol to Helebyan. In the southwestern part of the castle, the remains of a Chahartaqi structure with dimensions of 5.5 by 5.5 meters and wall thicknesses between 1.2 to 2 meters are observed. Parts of its semi-dome shaped dome are still intact. This structure also has corridors and passageways leading to the four-arch, with barrel-vaulted coverings. Arched niches have been considered in the northern wall and at the end of the lateral passageways of the four-arch. The materials used in this building are gypsum and stone rubble. The orientation of the building is east-west (Nourallahi, 2005: 68) (Figure 6).

Kalgeh Charadvol Fire Temple

This structure is located near the village of Moushkan, on the road from Sarableh to Shabab. The plan of the building includes a Chahartaqi, a corridor, and lateral rooms. The southern cor-

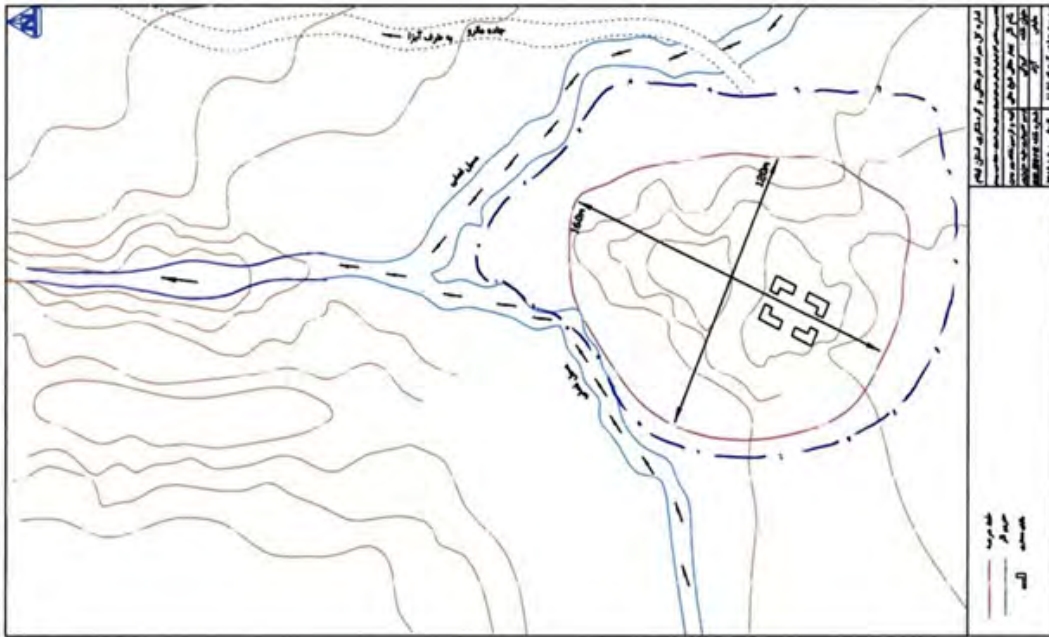


Figure 2. Shaikh Aali sketch of Chahartaqi in Abza village, Shirvan and Cherdavel city (Nurollahi, 2006 : 223)

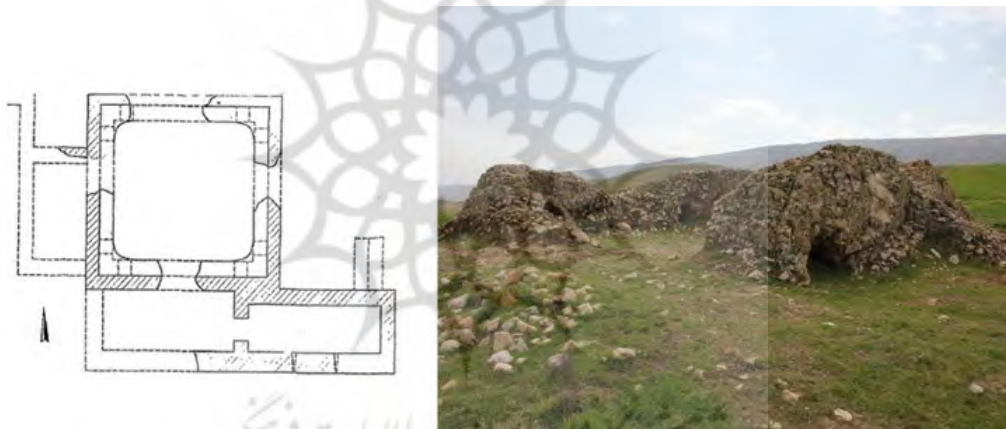


Figure 3- Plan and view of Moshekan fire temple (Archive of Cultural Heritage Department of Ilam Province)



Figure 4. Image and plan of the first Kalm fire temple (Nourallahi, 2022)



Figure 5. Image and plan of the second Kalm fire temple (Nourallahi, 2022: 166)



Figure 6. Plan and view of the Qalasangah Chahartaqi, (Nourallahi, 2005)

ridor is rectangular in shape with a barrel-vaulted cover, divided into two eastern and western parts by a central spine. The eastern part of the building is still intact, but the condition of the other parts is unclear. The materials used in this building are stone rubble and semi-plastered gypsum. The fire temple has a north-south length of 20 meters and a width of 24 meters, and the wall thickness is more than 210 centimeters. The materials used in the fire temple are gypsum mortar, stone rubble, and irregular stone slabs. The dome is also constructed with arched pendentives at each corner of the building. In the southwest corner of the Chahartaqi, the remains of a spiral staircase can be observed. The stairs are made of gypsum, with a width of 30 centimeters and a length of 90 centimeters. Rooms have been considered on the southern side, 21 meters long and 5.5 meters wide, oriented east-west and connected by an arched doorway. The cover of the southern corridor is in the form of a barrel vault (Figure 7). Inside the southern corridor, the remains of a gypsum bench at a height of half a meter from the floor can be observed. An offset from the straight axis is observed in the orientation of this Chahartaqi (Nourallahi, 2006).

Kushk Qayisar Chahartaqi

This Chahartaqi is located in the Pashmin heights, south of the village of Pirmame, in Malek Shahi County of Ilam Province, overlooking the Mehran plain (Vanden Bergheh, 1977: 177). The dimen-



Figure 7. Plan of the Chahartaqi and corridor of the Kalage Chardavol Fire Temple (Nourallahi, 2006)

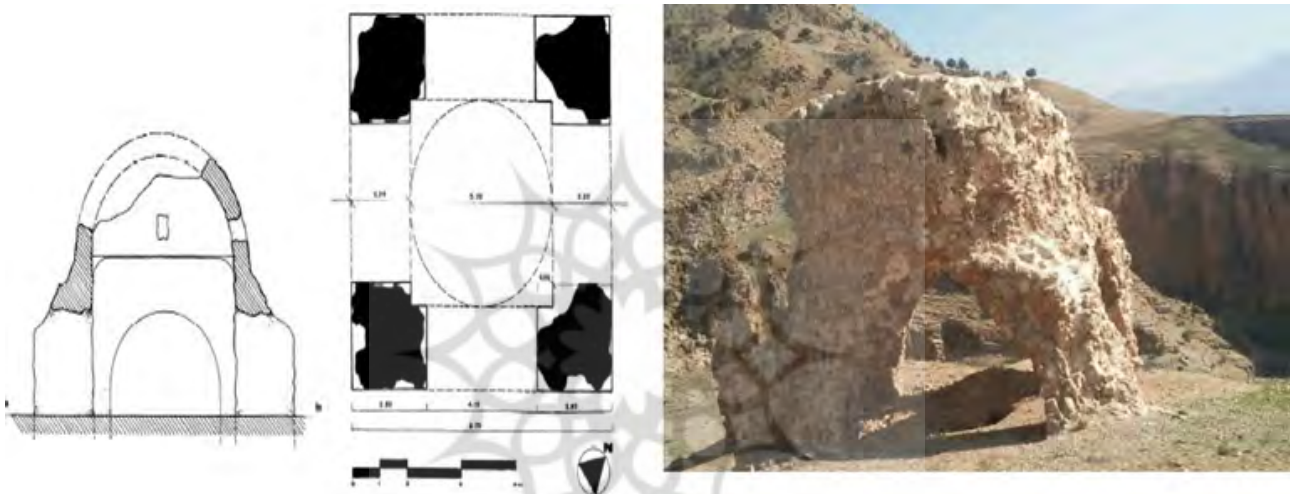


Figure 8: Plan and view of the Kushk Qayisar Chahartaqi (Vanden Berghe, 1977:fig 3)

sions of this structure are 9.70×9.70 meters, with doorways on all four sides, each 4.10 meters wide. It has a semi-circular dome with pendentives, and small windows have been considered around the dome for lighting and ventilation. The materials used in this building are semi-plastered gypsum and stone rubble (Vanden Bergheh, 1977: 179). An offset from the straight axis is observed in the orientation of this building (Figure 8).

Siahgol Fire Temple

The Siahgol Fire Temple is located 20 kilometers west of Eyvan, on the southern bank of the Kangir River, and was first introduced by Louis Vandenberghe (Vanden Berghe, 1977:184-189). The plan of the building consists of a square structure, with an arched entrance on each side, surrounded by a circular corridor. Remnants of a room or rooms are observed on the southeast side of the main building. The dimensions of the Chahartaqi are 8.60×8.60 meters, with wall thicknesses of 2.40 meters and outer wall thicknesses of 1.60 meters. Pendentives have been used to transition the square space to the semi-dome shaped dome, and skylights have been considered on the neck of the dome for lighting and ventilation (Figure 9). The materials used in the construction of the building are stone rubble and semi-plastered gypsum (Nourallahi,2006: 68). An offset from the straight axis is also observed in the orientation of this building.



Figure 9. Image and plan of Siahgol (Vandenbergh, 1977: fig 6, Vandae and Tajbakhsh, 2012: fig 3)

Varpil Mehr Chahartaqi

The Varpil Mehr Chahartaqi is located 5 kilometers northwest of Malek Shahi, near the village of Mehr, in the Varpil area of Ilam Province (Vanden Berghe, 1977: 182). This structure is located in a 7.40×7.40 -meter site, with internal dimensions of 4.40×4.40 meters. The external thickness of the piers is reported to be 1.85 meters, and the width of the arch openings is 3.70 meters (Figure 10). An offset from the straight axis is also observed in the orientation of this building.

Changiye Qajar Chahartaqi

This Chahartaqi is located in the village of Changiye Qajar, 10 kilometers southeast of Ilam city. This structure is not perfectly square, with sides measuring 8.50 meters (south), 8.80 meters (north), 7.80 meters (west), and 7.75 meters (east). The internal square dimensions are 4.60 meters, and the doorways are 3.50 meters wide. An offset from the straight axis is also observed in the orientation of this building (Azad, 2017: 261) (Figure 11).

Kani Gamgam Chahartaqi

This structure is located 15 kilometers south of the city of Ilam and 100 meters southwest of the village of Kani Gamgam, in the village of Marureh. This building is also a simple Chahartaqi with dimensions of 6×6 meters, of which only parts remain today (Figure 12) (Vanden Berghe, 1977:).

Tabal khaneh Chahartaqi

This Chahartaqi is located one kilometer northeast of the village of Pashterisht, in Darreh Shahr County of Ilam Province. The registered name of this complex is Erisht, and it is also known as Arisht, Tabal khaneh, and Naqqareh-khaneh. Based on the plan presented by Vandenbergh, this is a simple Chahartaqi with dimensions of 7.60×7.60 meters and internal dimensions of 4.40 meters. The southern entrance is 3.20 meters wide, and the wall thickness is 160 centimeters. Traces of a stone and gypsum staircase are observed on the east side, and an offset from the straight axis is visible in the orientation of this Chahartaqi (Figure 13) (Vanden Berghe, 1977, 176).

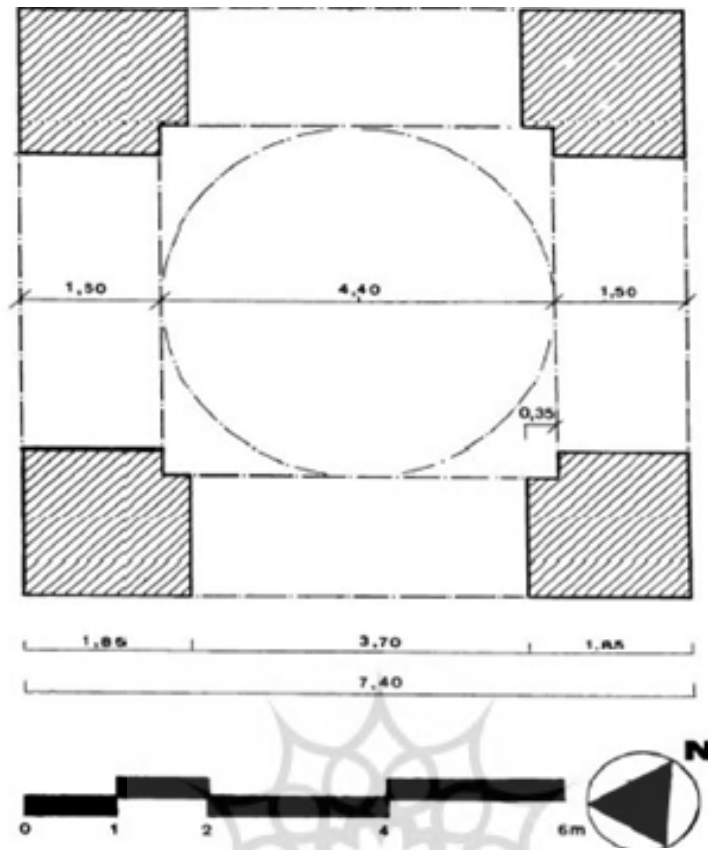


Figure 10: Plan of the Varpil Mehr Chahartaqi (Vanden Beghe, 1977)

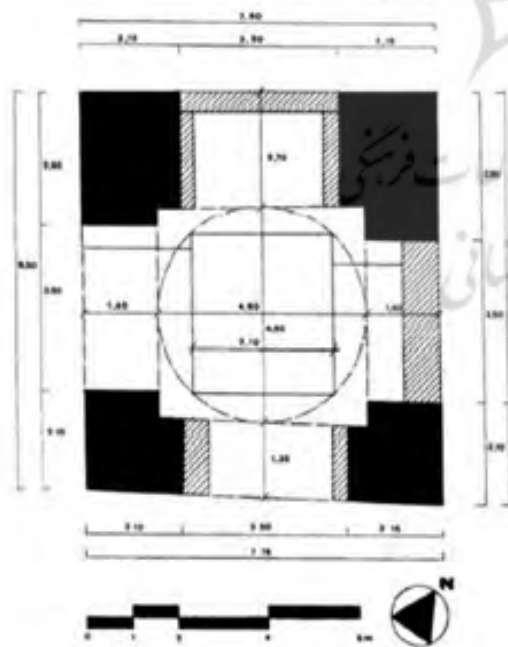


Figure 11. Image (Nourallahi, 2005) and plan of the Changiye Qajar Chahartaqi (Vanden Berghé, 1977)

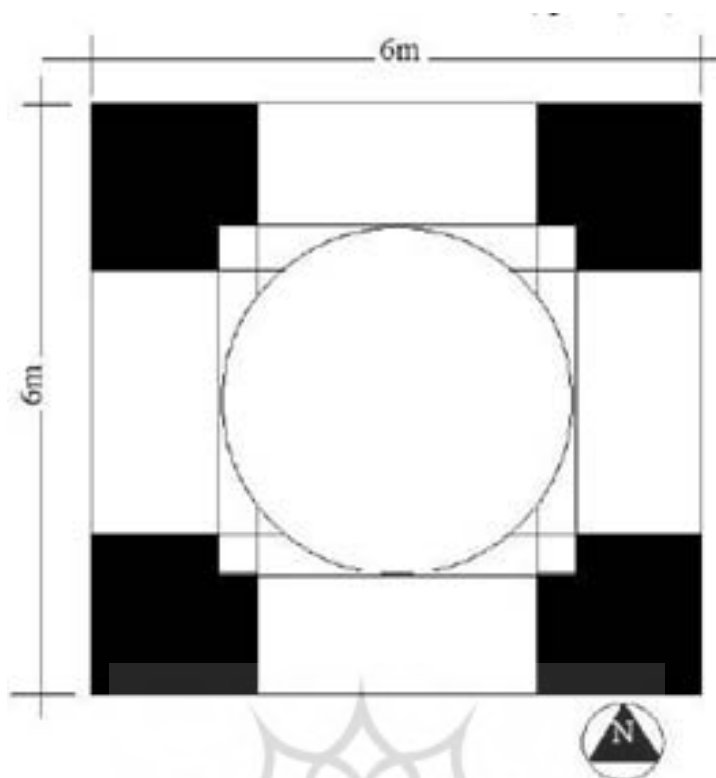


Figure 12. Plan of the Kani Gamgam Chahartaqi (Vanden Berghe, 1977)

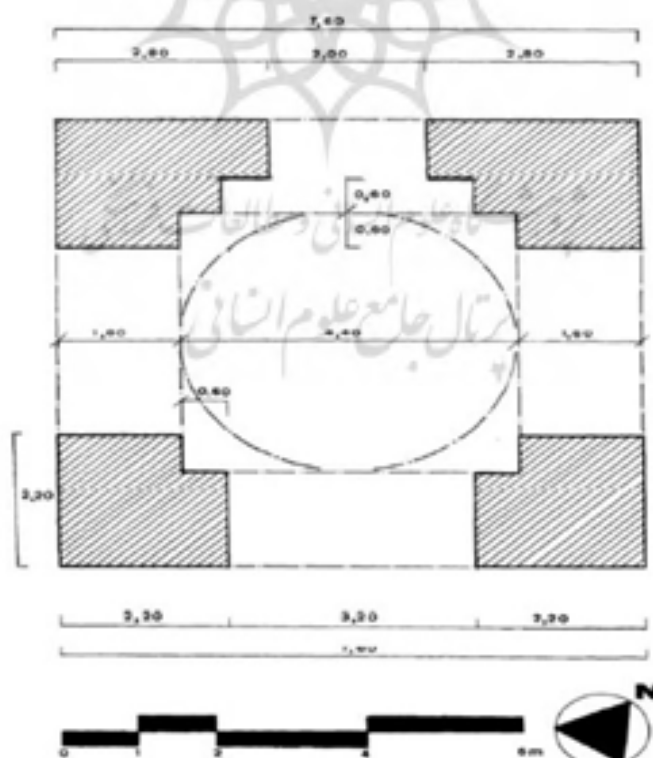


Figure 12. Plan of the Tabal khaneh Chahartaqi (vanden Beghe , 1977:fig 1)

Cham Nemisht Chahartaqi

This structure is located 750 meters from the village of Cham Nemisht, in Zarin Dasht Rural District of Darreh Shahr. The site dimensions are 61 by 41 meters, situated on a low-rise rocky elevation (Alibeygi, 2011: 196). The remains of a demolished structure measuring 5 by 5 meters, which likely had a thick arch, are observed within the site. A broken gypsum pedestal has been found, which may have been part of a larger object. This gypsum pedestal has a diameter of 50 centimeters and a height of 28 centimeters, decorated with flower petals on the surface (Figure 13). Similar gypsum pedestals have been found in other fire temples of western Iran, such as Shian, Mil-e Mileh-geh (Moradi, 2009), and Palang-gerd (Khosravi and Rashno, 2013). Since T-shaped pedestals have been found in the mentioned fire temples, with the gypsum pedestal placed on the surface or top, the gypsum pedestal from the Cham Nemisht site was likely also placed on a gypsum platform or surface, which has been displaced due to unauthorized excavations (Alibeygi, 2011: 200).

Meimeh Abdanan Chahartaqi

This structure is located in the village of Meimeh Abdanan and has dimensions of 9.20 × 9.20 meters. Today, only a portion of the eastern wall remains. The materials used are stone rubble and semi-plastered gypsum, and an offset from the straight axis is observed in the orientation of this building (Figure 14) (Vanden Beghe, 1977: 178).

Julian Fire Temple in Abdanan

This structure is located in Abdanan County, near the ancient city. The building is situated in the northern part of the Julian complex, on the slopes of the heights and overlooking the city. The plan of the building consists of a square structure with four doorways on the sides, and a domed roof on top. The building is constructed with stone rubble and gypsum, and an offset from the straight axis is visible in the plan (Figure 15). This Chahartaqi has a circumambulatory corridor, which can be observed on the northern, southern, and eastern sides. The internal space of the Chahartaqi measures 6×6 meters, the pier diameter is around 2 meters, and the corridor wall diameter is 1.5 meters (Mohammadifar and Motarjem, 2012: 79-80).



Figure 13. Architectural remains and gypsum pedestal in Cham Nemisht (Alibeygi, 2011: 198, image 3-4)

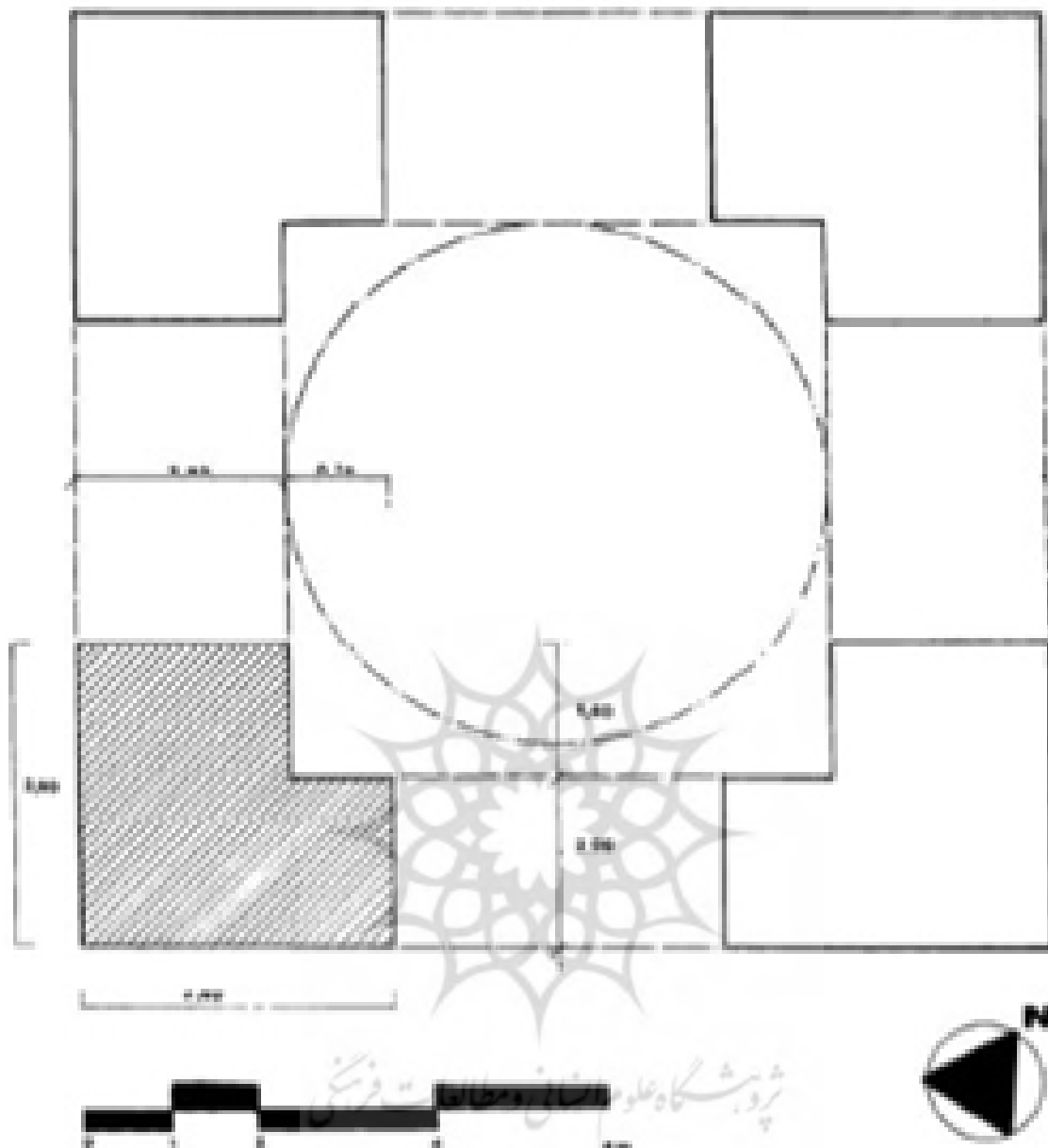


Figure 14. Plan of the Meimeh Abdanan Chahartaqi (Vanden Beghe, 1977: fig 2)



Figure 15. Plan of the Julian Chahartaqi in Abdanan (Mohammadifar and Motarjem, 2012: 79)

Sorkh-abad Chahartaqi

The Sorkh-abad Chahartaqi is located 800 meters east of Darreh Shahr, on the eastern slopes of the city and overlooking the Darreh Shahr to Abdanan road, south of the village of Sorkh-abad. This building has a square plan measuring 5 by 5 meters, with arches at the corners that separate it from a square shape, and four crescent-shaped arches on the main sides. The exterior of the building is decorated with a gypsum plaster finish. The building has a domed roof, which appears to be a double-shell dome, with the outer layer in the form of an onion dome and the upper layer in a dome shape. The materials used are stone rubble and semi-plastered gypsum mortar. On the southern side, there are the remains of a 10-meter-long and 1-meter-wide staircase leading to the surrounding buildings (Figure 16) (Sarikhani et al., 2013: 21-25).

Gunbad-e Mahi Fire Temple

The Gonbad-e Mahi Fire Temple is located in the village of Bish-e Daraz, in Dehloraan County. The building has an area of 4.5 by 4.5 meters, covered by a domed roof, and is considered a simple Chahartaqi (Figure 17) (Saadati, 2019: 4).

Kāvār-e Tow-e Tāq Chahartaqi

This building is located near the new village of Kāvār, in Dehloraan County. The plan of the building is a square structure measuring 12 by 12 meters, with architectural remains of a room on the southwest side. The materials used are stone rubble and semi-plastered gypsum (Figure 18) (Seid Moradi, 2009: 34).

Various perspectives have been presented regarding the architectural patterns and features of Chahartaqi structures. Naumann suggests that the Chahartaqi plan includes a fire temple and a circumambulatory corridor (Naumann, 1965: 661-662). Gnoli also proposes three typologies: 1) The first type consists of a square-shaped central building with a domed roof, called "Adarian," surrounded by a corridor, and with a separate chamber called the "Yazishngah" or "Dar Mihr" directly connected to the Adarian, sometimes separated by a corridor. 2) The second type is a domed square-shaped chamber with a circumambulatory corridor, lacking the Yazishngah chamber. 3) The third type has a domed square-shaped central chamber surrounded by two lateral chambers (Boyce, 1975: 464, Kaim, 2004:323-337). Dietrich Huff also categorizes Chahartaqi buildings into three groups based on their plan and details: The first type is a simple Chahartaqi with thin walls and three or four entrances, without corner columns and interconnected arches. The second type has corner columns and arches, with a domed central chamber surrounded by a corridor. The third type is similar to the second, but instead of a circumambulatory corridor, it has chambers and iwans surrounding the central space (Huff, 1975: 245). Considering the above, the Chahartaqi structures in Ilam Province can be categorized into Huff's first and second groups. To further understand the sacred fires venerated in these Chahartaqi structures, we can refer to the role of fire in Zoroastrian religious texts. In the Gathas, the word "fire" appears eight times, with a special relationship to Asha (Hata 31, verses 3 and 19; Hata 34, verse 4; Hata 43, verses 3 and 9; Hata 46, verse 7; Hata 47, verse 6; Hata 51, verse 9). Therefore, Zoroastrian believers were required to please the fire to attain the pleasure of Asha and Ahura Mazda (Zaehner, 1961: 80). The Haft Yasen, now considered part of the Avestan Gathas, also addresses fire as a symbol of Ahura Mazda (Tafazoli, 1999: 37-38). The term "Athraavan," meaning fire priests and guardians responsible for teaching Asha, is mentioned for the first time in Hata 42, verse 6. The second verse of the Yasna speaks of praying and worshiping fire, stating that Zoroastrian believers should stand before the fire in five sacred places and perform the necessary ceremonies, invoking the holy deities. These five places are Havangah, Rapithwigah, Usahba-



Figure 16. Image and plan of the Sorkh-abad Chahartaqi (Sarikhani et al., 2013: 24)



Figure 17. Image and plan of the Gunbad-e Mahi Chahartaqi (Saadati, 20019: 16)

rangh, Usbarimngh, and Ushahina (Yasna, beginning verses 2 and 11; Yasna 9, verse 1). All rituals and prayers had to be performed in the presence of fire (Boyce, 1968b: 57, 1977: 68; Molé, 1998: 87; Duchesne-Guillemin, 1962: 114-115). In Yasna 1, verse 2, the god of fire is considered one of the Amesha Spentas, worshipped alongside other deities. Yasna 17, verse 11, mentions five important fires: Atar Berezi Savangha, Atar Vohu Fryana, Atar Urvazishta, and Atar Spenishta. The Bundahishn also describes the creation of these five fires, with Atar Berezi Savangha being the fire that burns before Ahura Mazda, Atar Vohu Fryana being the fire within humans and animals that plays a vital role in regeneration, Atar Urvazishta being the fire of plants, Atar Vazishta being the fire of the clouds, and Atar Spenishta being the fire of the world (Bondeshshen, Chapter 2: 17-18; Bondeshshn, Chapter 9: 92). Furthermore, the Bundahishn emphasizes that at the beginning of creation, Ahura Mazda created three sacred fires - Farnbag, Gushnasp,



Figure 18. Image and plan of the Kāvār-e Tow-e Tāq Chahartaqi (Seid Moradi, 2009: 36).

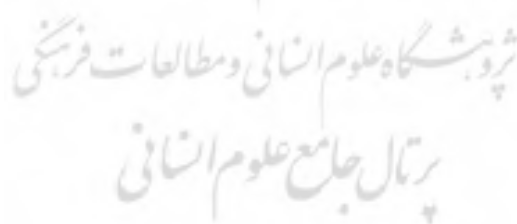
and Burzen-Mithra - as guardians of the world, all of which are considered Bahram fires (Bon-deheshn, Chapter 9: 90, Chapter 3: 44). Thus, tending to the sacred fire was one of the essential Zoroastrian religious duties, and in the late Avestan period, the rituals for attending to the fire were to be performed five times a day, accompanied by the recitation of prayers (Boyce, 1975: 131). The sacred fires in the Zoroastrian religion are divided into three categories based on their importance: The Bahram fire, the Shahanshai fire, and the Adur-i Dadgah fire, which is the household fire (Boyce, 1979:110, Boyd and Kotwal, 1983:313, Choksy, 2006:329). In the early Sasanian period, the inscriptions of Kartir at Sar Mashhad, Naqsh-e Rostam, Ka'ba-ye Zartosht, and Naqsh-e Rajab mention the Bahram and Adur-i Dadgah fires (Boyce, 1979: 110), but in the late Sasanian period, the Adur-i Dadgah fire was also added (Choksy, 2006: 329). The Bahram fire was created from the combination of sixteen different fires, and no one was allowed to enter its precinct (Boyce, 1986: 156-157, Duchesne, 1986: 121). According to the inscriptions of Shapur and Kartir at the Ka'ba-ye Zartosht, the kings and priests maintained the Bahram fire in their fire temples, while the Adur-i Dadgah was considered a provincial fire (Boyce, 1975:52). The Adur-i Dadgah fire was composed of four household fires representing the four social classes of the Sasanian period: The Athravans or priests, the Arteshtaran or warriors, the Vastriyoshans or farmers, and the Hutakhshans or artisans, craftsmen, and merchants (Modi, 1922:139). Presumably, this fire represented the symbol of these social groups and classes. The collection and purification of this fire involved five stages, and specific individuals were responsible for this task, including the high priest or chief of the city, an ordinary priest, the city leader or chief, and a philanthropist (Modi, 1922:239). The Adur-i Dadgah fire was simpler than the other two, as it was created from a single fire and could be immediately lit by a common person, as long as they were in a state of purity. The name of this fire, "Adorg pad Dadgah," means "the small fire placed in the place of judgment," which is now known as the Dadgah (Zoroastrian) fire (Boyce, 1989:

140). This fire was kept lit throughout the night (Ushahang) to ward off sorcery, demons, and fairies (Tafazoli,1983: 175-6), and it was usually lit in the fire temple and in clean, sacred buildings whose names are not clearly identified (Boyce, 1975: 54). In the Bundahishn, Chapter 15, it is mentioned that the Dadgah fire is lit in a small room near the dakhma (Tower of Silence), and it must remain lit for three nights after the death of a person (Bondehshen, Chapter 15: 129). Therefore, based on the Zoroastrian religious texts, it can be stated that in the Chahartaqi structures studied, the Dadgah and Adur-i Dadgah fires were maintained.

Conclusion:

Overall, the analysis of eighteen Chahartaqi structures in Ilam Province reveals two main architectural patterns; simple and independent Chahartaqi structures, whose physical elements consist of a square plan, four thick piers, four wide openings, and a domed roof. Some are located on elevated sites, and there is no evidence of them being attached to other buildings, suggesting they may have served as orientation or signaling towers. Chahartaqi structures with a protective corridor around the fire, comprising a Chahartaqi, a surrounding corridor, defined entrances, and sometimes additional spaces connected to the entrance corridor, which likely served as living quarters for the Mobeds (priests) and for storing equipment related to the fire temple. Based on the lack of complex architectural units in these fire temples, it is probable that the Adur-i Dadgah fire was maintained in these structures.

Conflict of Interest: The authors declare that they agreed to participate in the present paper and there is no competing interests.



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